



# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

VIRGINIA.

Lewisburg, Dec. 17, 1833.

Dear Brother,—As any intelligence respecting the progress of Religious Liberty, and the success of our righteous cause, is calculated to inspire a holy courage in the hearts of the friends of our infant Church, and stimulate them to perseverance in the certain prospect of ultimate success; and as I am ever happy to impart the *smallest* encouragement to the brethren, I hasten to communicate the particulars of a visit to this place, and the result of my efforts to organize a small society.

Lewisburg is the county seat of Greenbrier County, Virginia, about 50 or 60 miles N. W. of the main Western stage road, and contains a population of between 5 and 700 souls. It contains three churches, a very large stone Presbyterian Church, a M. E. Church, and a neat little Baptist Church just erected, of brick. Bro. Currie, of Wythe Court-house, received a letter from a Bro. of the town, a few weeks since, informing him that several individuals wished to secede from the old, and join the new Church, and requested that a preacher be sent them forthwith. An appointment for a two days' meeting, the 14th and 15th inst. was forwarded immediately. On arriving in the town, I learned that the Trustees had granted the use of the M. E. Church, and the preacher in charge, bro. Evans, had given out my appointment. A heavy snow fell on Friday night, which rendered the roads and streets almost impassable, owing to which, the congregations on Saturday were small. But on the Sabbath the house was well filled, and at night I gave the audience a short account of our Church,—rise—progress, &c. which was well received, and gained us many decided friends. Monday night was fixed on as the proper time for organizing, and although another house had been designated, the friends urgently requested that the business should be transacted in the M. E. Church, an evidence that our cause was gaining respect even from opponents. During the day, the junior preacher, bro. Coffin, formerly of your city, arrived, and after I had preached, he remarked that if any were dissatisfied, and thought they could better themselves by joining some other church, he bid them "God speed," but that he wished them to act *understandingly*,—and intended on the succeeding Thursday night to *explain* their own church polity, that the people might understand both. After which, a class of seven members was formed, which will doubtless increase under the blessing of God considerably. May our merciful Lord bless and prosper them abundantly. They will encounter persecution, but God and good men will befriend them, if they are truly faithful, and save them out of the midst of all their foes. Their situation and circumstances tended forcibly to remind me of the situation of

the little band at Abingdon, when visited first by our dear bro. Cosby. May the Lord put it into the hearts of that people, and of all praying people, to remember them at the throne of Grace.

I expect to form a small class at Newbern, Montgomery County, shortly, and although the prospect on my circuit, has been during the year, and is still gloomy, yet we hope, "there is a better day coming." Yours, &c.

F. L. B. SHAVER.

For the Methodist Protestant.

ALABAMA.

Madison County, Nov. 15, 1833.

### THE SIX THAT MET AND PRAYED.

Dear Brother,—Having again to write you on business, I give you the following information concerning the success of the six persons (noticed over my signature in the 14th No. of the third volume of the Protestant,) that began in last February to meet and pray to the Lord for help. If it is worth a place in your weekly store of religious intelligence, you have liberty to put it there.

It will be recollected that the first meeting of this little company was, for want of a more suitable person, conducted by a *timid female*; and that, on account of their weakness, the six were desirous to have none at their meetings but such as would help them. They therefore sought to keep up their appointments for meeting without letting them be known to such as would increase their cross by being present. But, my Brother, the candle, lit up by Heaven's torch, was not to be concealed. The praying few were, while engaged in their devotions, heard by others of their neighborhood—to sing with the spirit the high praises of God, and to shout for joy. This produced so much excitement that diligent enquiry was made to know who had preached; and being informed that what they had heard was the result of a prayer-meeting held by Mrs. —, (the female that conducted the first of these meetings,) they inquired with equal diligence to know when another prayer-meeting would be held. And although they were informed that the little band desired none to be present at their meetings but such as would render some assistance, one said, "I intend to go the next time." And another one at a different time and place said, "If I can find out when they will have meeting again I mean to go." The stir at these meetings soon occasioned an increase of attendants, which (with the good times) attracted the notice of some of the preachers; and they, at this juncture, began to help the little band. It is now a host; not so much on account of its numbers, as of its zeal and strength in young men of useful talents.

When I wrote you before of this society, it had only eleven members; and they were without a leader, or even a suitable person to call to that office. They were also too widely scattered for all to meet at any house that was open for

them, there being none open at or near the central point. (This was the cause of the prayer meetings being begun by the six.) Now there are thirty-two members; one of whom is a promising young leader—four are authorised by the church to exhort, and *some others*, it is believed, will soon be called by the church to serve in the latter office. (The most of these are youths.) And although the society still lacks a house at the central point, the lack is not felt as formerly. For the active members, in addition to holding meeting weekly where the prayer meetings were begun, occasionally hold meetings at two other points on the confines of the society. The society is strengthening at each of these points; and it is hoped that at one it will soon be strong enough to form a new society.

It is easy to imagine the different feeling with which the Matron who conducted the first prayer meetings in this society, now enters the house of prayer. Then she had but *few* (and they only *babes* in Christ) to associate with; and the greatest responsibility arising out of their association devolved upon her. If the youths failed, she had to officiate as a priest at the altar for prayer. And if instruction or exhortation were necessary to encourage the little band, she had to give it. Then she feared that some of the irreligious would intrude themselves into her little company of worshippers, and was heard to enquire with emphasis, "What could we do if they were to come in?" Now, on entering the house of prayer, she finds a *goodly number*, not of *babes only*, but also of *young men* in Christ, whom she has had the pleasure to see *rise up around her as her children*, and who are *able and willing* to relieve her of the burden she then had to bear, and to address the irreligious crowds that attend.

I am not disposed to attribute all this success and increase to the six: Yet I believe they were the moving spring. They produced the first excitement, and this caused the people of the neighborhood to attend our meetings to hear and see what was going on among the *Protestants*. The people, by coming together, situated themselves so that our preachers could address them. Thus you see that this glorious revival may be traced back to the *six* as the human source of its origin, with as little trouble as the lofty and wide spreading oak can be traced back through the various stages of its growth to a germinating acorn. The zealous start which the five young people made (with their matron leader) was like the breaking forth of water at the rising gate of a dam. For as the water next the gate draws after it that which is next thereto, so did the five, by their zeal and pious influence, draw after them first one and then another of the young people of their acquaintance.

Several of the late subjects of this good work have not joined any church.

Let the feeble cease to be fearful, for God is their *strength and helper*.

On last Sunday morning I rode twenty-three or four miles through the cold, to fill an appoint-



ment at twelve o'clock, in the Big Cove—found and addressed a large and an attentive congregation in an open school-house. At night with the help of the few brethren of the neighborhood, I held meeting in a private house near the same place—nine or ten presented themselves as mourners, desiring the prayers of God's people; and two thereof (young men) gave evidence that God has power on earth to forgive sins.—Two were added to the church. I was agreeably disappointed in hearing a young man of the Cove (of nine or ten months standing in our church) exhort. He is rising up very unexpectedly at a point where help is much needed.

I infer from the growing prospects of useful young men rising up therein, that Huntsville Circuit is not always to remain among the smallest tribes of our Israel. DAVID GOODNER.

N. B. On last night two more professed to be born again, in a meeting held by the society of six. One of them is a promising young man. The meeting continued until eleven o'clock.

D. G.

•• We (the the people of Huntsville circuit) have a goodly number of young men, whose zeal, piety and intellects would promise usefulness to a considerable extent in our church, if they were amply supplied with books. But none of them are able to purchase the necessary quantity. An attempt will be made to raise money by subscription, to procure for this circuit, (in view of the rising young men,) a small library, hoping that the attempt will be attended with success. I desire to be informed by you of the most favorable terms on which you can furnish the books referred to in our discipline, as a course of reading for ministerial candidates.

D. G.

For the Methodist Protestant.

VIRGINIA.

Northumberland, Dec. 5, 1833.

Dear Brother,—As you so frequently hear from us by some of the beloved brethren, I deem it unnecessary to say much at the present time in reference to the heavenly progress of our infant Zion, but will briefly state, that of a truth, the Lord of life and glory is with us, and our confidence is strong in him.

For a short season past, our prospect had been somewhat gloomy, and a cloud of despondency seemed to have gathered over us, but, all glory to our Immanuel, our prospect begins again to brighten, and the effulgent rays of the Sun of righteousness have in part dispelled the lowering cloud, and our anxious souls have already been permitted to taste of the delights of heaven. O! that showers of heavenly grace may be poured forth upon us. On some parts of our circuit, there are cheering intimations of a glorious revival. Often are we called on to mourn and lament with those who mourn over a sinful heart, and lament for having grieved the very best of friends, but thanks be to God, our mourning is sometimes turned into joy, and our lamentations into praises to a sin-pardoning God. The watchword with us, is, holiness to the Lord; and the very breath of the church seems to be, O Lord revive thy work, to which our souls ardently respond, even so Lord Jesus. Pray for us.

Yours, &c. WM. W. BALL.

For the Methodist Protestant.

NEW YORK.

Genesee County, Dec. 7, 1833.

Mr. Editor,—Having a little spare paper, I want to tell a few of my thoughts on the subject

matter of your paper. I feel a deep interest in the cause of Protestant Methodism, believing it to be the cause of Christ—and when the paper arrives, I expect to find its contents cheering to the pious soul; but what is my surprise when I see the paper mostly filled up with long replies to misrepresentations, and controversies, and different forms of government, and different opinions of different parts of the constitution, &c. &c. Now, Brother Harrod, it would be more cheering to the friends of Zion, in this part of the work, if our brethren would write more on the practical and experimental parts of religion. We are young and feeble in this region, and we want some heart-cheering instruction and encouraging exhortations, many of the people of the world read our papers, and we want something contained in them attended by the energies of the Divine Spirit, that will pierce to the very centre of their soul. Oh that God would inspire our writers with the zeal that becomes teachers in the cause of Christ, and that their pens may portray the love of Christ, and may the Holy Ghost guide their hands while they write. My brethren, let us mind our own business, and contend earnestly for the faith once delivered to the saints.

P. W.

#### ECCLESIASTICAL.

For the Methodist Protestant.

##### A SECOND REPLY TO "PHILADELPHIA."

This writer assures us that he never believed the doctrine of unconditional reprobation; and complains that I used this with other terms and phrases, to "operate on the prejudices, passions, and ignorance of the people." When I used the above phrase, as also that of 'free wrath,' 'eternal reprobation,' and 'the gloomy and dark system of orthodox fatality,' I meant what I said; and if these things are too bad to be named, they surely are not fit to be believed.

By unconditional reprobation I mean that act which dooms a person to hell without putting in his reach any condition on which it was made possible for him to escape it. Take any heathen that ever lived, or that now lives, and the question concerning him is a plain one:—is this man damned, without any condition having been afforded him, during any part of his life, on which it was ever possible for him to escape damnation? Then it follows, that his reprobation was unconditional. The time when the act took place alters not the matter. If he were reprobated at his birth, by being placed in circumstances which carried him to hell of necessity, without his having power to escape it in any part of his life, his reprobation was as unconditional as if it had been from all eternity.—And I cannot conceive how it would have been worse, either for him, or for the character of his Maker, if he had been placed in hell at the first moment of his existence.

Philadelphia says, "I consider the salvation of the heathen in their present condition impossible, and the belief of their salvability unscriptural and highly dangerous." Now if thousands and millions of them have been born "in their present condition," and have died without ever having any power to get out of it,—bound down, without any way of escape, under a destiny which rendered their "salvation impossible," what greater proofs of "free wrath" can the human mind conceive? "Philadelphia" holds with great tenacity to this fatal destiny of the heathens, which renders their "salvation impossible,"

and yet he tells us he does not believe in unconditional reprobation. Perhaps his third paper will cast some light upon this difficult position: till then we must leave it under all the mysteriousness of a theological contradiction.

He complains also, that the propositions which I laid down "as the platform of all religion," "appear remarkably equivocal." He says this of them all; but passing all the others by in silence, he tells the reader to "take the first, as an example." "God is a being of a good character." Now we must say of any intelligent being, that his character is good, or that it is bad, or that it is a compound of both. To deny all these, is to affirm that his character is neither good nor bad, or in other words, that he has no character at all. And is it a matter "remarkably equivocal," that is, extremely doubtful, which of these things are to be said of the God who made us?

But says "Philadelphia," "what idea are we to form of the terms good and bad, when applied to the character of an individual only as the individual complies with, or rejects the will of God?" I answer, a compliance with the will of God constitutes a good character for this plain reason, that "the will of God is a good, an acceptable, and a perfect will." Rom. 12, 2. And does not such a will as this in God, prove that He has 'a good character?' Is it not the very thing which essentially constitutes a good character? Let "Philadelphia" plainly deny it, if he dare.

It has long been a necessary part of the platform of some theological systems, that it is a matter altogether uncertain to man, what kind of a character the Deity has. His nature and designs are supposed to be so good, bad, or indifferent! If the advocates of such doctrines can persuade "the people," that it is altogether doubtful what kind of a character the Almighty has, they hope we shall have no "platform" left on which to base our arguments against their favored system. But let them consider that so far as they can render it doubtful what kind of a character belongs to our Creator, so long, exactly, they present a problem of difficult solution, whether *atheism* or *theology*, be the more deserving intelligent belief and confidence.

Let us, however, have a specimen of the platform given by "Philadelphia." "God is unchangeable in his holiness, power, wisdom, goodness, justice truth, righteousness, &c." Is not this to say, in other words, that God is unchangeably of 'a good character?' or is it a matter "remarkably equivocal" whether "holiness, wisdom, goodness, justice, truth, and righteousness," constitute a good character? Do those attributes and qualities really belong to the Deity, or does he merely apply the names of them to himself? Perhaps "Philadelphia" will reply, that in their application to God, we know not and cannot know what they mean. Then it remains extremely doubtful, sure enough, whether our Creator be good or bad; or indeed, whether he can be said to have any character at all!

We will take another specimen of this new platform: "Every man, Jew and Gentile, bond and free, is in a state of trial or probation, from the first exercise of reason till the soul leaves the body."

Now a state of *trial* or *probation*, is a state in which life and death, reward and punishment, are put within reach of the probationer, and are kept within his reach to the end of his probation. Of course every heathen upon earth, "from the first exercise of reason till the soul



leaves the body," has salvation within his reach, and in no instance is it ever put beyond his reach, and in no instance is it ever put beyond his power, till his probation has ended. If "Philadelphia shall deny this, he will be so good as to tell us, in his next paper, what is the meaning of "a state of trial and probation."

Again: "The heathen are not damned for not hearing the gospel, if they never had it in their power to hear it, but for sinning against the light they have, which all have done." From this it follows, first, that if heathens are not damned for not hearing the gospel, then this was never, to them, made a condition of salvation; consequently their "state of trial and probation" was suspended on other conditions altogether. Secondly, if the reason the heathens were not damned for not hearing the gospel, was because "they never had it in their power to hear it," this recognizes our whole principle, that no being can be justly damned for that which "is not in his power." Did our opponent offer this as a mere *pretended* reason, which he can at any time render "remarkably equivocal?" If not, the whole ground is conceded, and we are in full possession of our conclusion, that no heathen ever was or ever will be condemned, but for neglecting that which was in his power; and for nothing else is he involved in any degree of responsibility. Thirdly, from the same premises the result will be equally fair, that "the heathen are not damned for not" refraining from sin, "if they never had it in their power to" refrain from it; otherwise the argument is good for nothing, in reference to their hearing or not hearing the gospel. Fourthly, supposing they have sinned, yet provision is made for their recovery from its guilt, otherwise their probation ended at the time of their first offence; whereas "Philadelphia" says they are "in a state of trial or probation, from the first exercise of reason till the soul leaves the body."

The heathens are "possessing this light," says my opponent, "which was, and which still is, amply sufficient to discover to them the true object of worship." Then there is no necessity that they should be condemned for the sin of being "ignorant of the Divine Being." The light "still is amply sufficient for them." So that they are without excuse, as their ancestors were, and precisely upon the same principles. When this light "discovers to them the object of worship," if they truly worship him, they will still be accepted; for let it never be forgotten, that "the heathen are not damned for not hearing the gospel, if they never had it in their power to hear it."

"I wish to inform "Baltimore" rejoins my acute antagonist, "that though I hold the knowledge of God and of Jesus Christ essential to the salvation of an adult, I do not believe either in the damnation of infants, or the salvation of snakes."

But, Sir, if a heathen be placed at his birth under circumstances beyond his control to the end of life, which render his "salvation impossible," why might he not as well be damned when an infant, as in old age? By what logic can you prove, that the matter would be any more cruel and unjust, if he had been placed in hell the moment he drew his first breath? We are not to be imposed upon by the concealed speculations of olden times. If an infant be permitted to grow up, to live and die, with no power of escaping hell at any moment of his existence, he is reprobated as unconditionally, so far as I can see, as though he had been born in the infernal

regions. If you believe any infants are thus trained and carried through life, please inform us how these consequences are to be set aside; if infants are *not* thus trained and carried through life, in any part of the world, then it follows, that no heathen ever was or ever will be damned, but for neglecting a salvation that was sincerely and unequivocally put within his power. The mortality or immortality "of snakes," is wide of the point: the plain question is, would it not be as just to damn "snakes" as to damn heathens, if the ground of the sentence were simply an unavoidable "ignorance of the Divine Being?"

"Philadelphia" says, "If I am wrong, I shall be pleasantly disappointed; but, if "Baltimore" is wrong, the disappointment will be awful in the extreme." Is not this saying in plain words, that "Philadelphia's" doctrine is "awful in the extreme?" If I am wrong, he is right; and according to his own confession, if my views be correct, it will be "pleasing," but if his system be established, this will be "awful." Truly, if his view of the divine government be found to be the truth, it "will be awful in the extreme;" it will be sufficient, as it appears to me, to fill all heaven with amazement and consternation, at the alarming developments of their Creator's character.

My opponent closes his piece with a flourish about my wishing "to suppress the controversy." This, he adds, "would be to his satisfaction," because he has "a fear that his opinion will not bear the light." The reader will recollect, however, that I only said, "if the old, gloomy and dark system of orthodox fatality is to be introduced into your paper, I trust it will not be permitted to pass with impunity," that is, that you will give us fair play, and afford us an equal privilege of your columns, in which to publish our reply. It is true, I expressed an opinion that a revival of the old controversy was not necessary, and was not called for at the present time; but this was not declining the investigation; and as "Philadelphia" has charged me with this, and has so pompously addressed the Editor with a "hope, that he will always keep the columns of his paper open to the free, calm, and dispassionate investigation of every theological subject affecting the happiness and best interests of mankind," this gives me a right to assume a new attitude towards him, without any departure from the rules of decorum. I therefore publicly *challenge* him, to pursue the argument to his full satisfaction. We are willing to face him, so long as it shall be his pleasure to continue the combat. If the gloomy and dark system of orthodox fatality can be established in the middle of the nineteenth century, let the whole community witness the unexpected achievement.

BALTIMORE.

For the Methodist Protestant.

Mr. Editor,—I deeply regret the necessity which Dr. J. F. Bellamy has created (in a piece over his signature, in the 47th No. of volume third,) to defend President Harris against certain allegations which have no foundation except in the misapprehension and misconstruction of plain facts, some of which appeared over his signature in the 41st No. of the same vol.

1st. The Dr. calls in question what he (P.H.) said in that piece, viz. that he "believed there are only five ministers in North Carolina who ever complained of the arrangement of our last Annual Conference, in conferring the Superintendency of circuits on Junior ministers," which the preamble to the famous Roanoke resolutions

says has given "umbrage to some highly esteemed ministers," and produced "jealousies and discontents," &c. Now, in order that our church might not be needlessly alarmed at the sound of these complaints, and "jealousies" which was susceptible of a wider construction than was correct, P. H. gave it as his opinion, that there were only five who complained, &c. In regard to this statement, the Dr. calls him to the "law and testimony." The service of the summons is accepted—now for the "testimony."

1st. Dr. Bellamy "understood" P. H. when he was "warm from the convention" to recognize local ministers as "equal" in "rights with the Itinerants."

2nd. That "Willis Harris," a member of an examining "committee," reported certain local preachers "as entitled to seats" in an Annual Conference. To this I will reply, that P. H. at no time intended to be thus understood by any body; and, that he never did report a local preacher as eligible to a seat in an annual conference. He did report "Joshua Swift," &c. as eligible to seats, but it was with the express understanding, that they were under the stationing authority. Indeed, I should deem it a wanton violation of my "moral obligation to abide the constitution" to vote seats to any other description of ministers except those who are willing to place themselves under the stationing authority.

The Dr. next begins to count the "complainers" and says, John F. Speight, was first—I aver he did not complain of the *report*, or his appointment as Superintendent of Guilford Circuit, but of Bro. Hill's construction of the report, which was, that certain aged ministers, having appointments to labor at certain stations (or places) in Guilford circuit, were, therefore, the superintendents of said places (or stations.) Of this construction, bro. Speight complained, and applied to the Conference to know if this were the construction of the majority; and said, that in the event it should be, he should avail himself of his right to appeal from the report of the committee, alledging as the reason, that if bro. Hill's construction should be sustained, it would go to blot out the very name of Guilford Circuit, to which he was appointed, by cutting it up amongst the aged ministers whose appointments embraced (perhaps) every meeting-house within its bounds, thus placing him in a situation to search for his place of destination, under the name of Guilford Circuit—which, for aught he knew, might be located in some distant part of the Moon.

At this bro. B. "was surprised beyond measure, for it was precisely the same arrangement under which he and the other superintendents had commenced travelling amongst us." The Dr. is entirely mistaken; bro. Hill's construction of these kinds of stations and ministers filling them, had never before been attempted to be palmed upon them.

We will now attend to more of the "testimony." Well, "early on Sunday morning" Dr. Bellamy "found three Elders, viz. William W. Hill, Jesse H. Cobb, and William Bellamy, unwilling so far to prostitute the dignity of Elders," &c. This I receive as good evidence that three have "complained." We will pass on to the next "testimony in the case.—Though P. H. is too cautious to name the "five complainers," the Dr. "guesses" he meant Richard Davidson, as the fourth. This is a correct guess. Well then, "the mover of the odious resolutions" makes five. Not so—Dr. Bellamy, the



mover, is not a minister I believe. Here ends the "testimony," and what does it establish? that P. Harris was incorrect in saying there were only five who complain? No Sir, if he is incorrect, it is in giving a little too good measure that runs over. Forgive him this wrong, as he could have no bad design in it; but wished, if he erred, to err on the safe side.

The Dr. asks your candid readers who are Elders, if they think the framers of our constitution ever designed that Elders of either the local or itinerant ranks should be controlled by a superintendent, if he were even a deacon? I for one answer no. Nor have they anywhere invested him with the power to check, govern, or overrule them. Again, "would they receive the ordinances from his hands?" Answer, no. Nor have they anywhere given him the power to compel them. Again, "would they dare do it?" Answer, no—nor are they in anywise under "such dire fate." Yet Dr. B. says, "such was the dire fate of our Elders."

After the Dr. has thrown a few rockets indiscriminately at the Editor, Peter, and "Onesimus," together with "P. H."—he promises to "attend more particularly to" the latter.

Alas for P. H. what "cause" has he "to fear and tremble" that Dr. Bellamy should have singled him out as his target—fain would he conciliate the Dr. by assuring him that from his earliest acquaintance with him, he has duly appreciated his very polite and Christian attention, and had hoped that no other sort of attention would ever have been paid him. But as it has turned out otherwise, he must abide the attack let what will come. Well, "President Harris is too cautious to name the five complainants."—The allusion seems to be that he dreads consequences—and why does the Dr. drag out the very names which P. H. so "cautiously" concealed? Why, manifestly to clear them at once from all censure for any thing they have done in relation to the matter in controversy, with them and their brethren about Superintendency, Itineracy, &c. "Bro. William Bellamy drew up the first petition and remonstrance.—W. W. Hill the second that advocated reform in North Carolina.—William Bellamy first bearded despotism," &c. Such are the men who united with Pierce, Hunter, and Bradford," &c. all these good things are admitted by "P. H." who begs leave to ask if they are offered to sanctify all other sorts of acts and doings. In other words, if a valliant soldier rushes into battle and wins for his country a republican government, has he, therefore, a right to nullify its acts, or assume the dictatorship. "But let the innocent go free" says Dr. Bellamy, so say I.—Then let not the worthy dead be called up to bear the errors of the living.—*They lived and died in hearty approbation of our Constitution.*—One of them, while yet alive, sat in the first annual conference of North Carolina, and was chairman of the stationing committee, and did appoint only a licentiate superintendent in the very circuit in which they all lived at that time, and thus it continued till they all left this for a better world. Then, truly as Dr. B. observes, "the olive yielded to us its fatness, and the fig its sweetness," &c. But "the fire has now broken out in the brambles, and threatens to devour the cedars of Lebanon."

Dr. Bellamy insinuates that P. H. is incorrect in his estimate, that there are not ten persons, &c. who are favorable to the famous Roanoke resolutions; and says, "let us test this."—"The first resolution had not a single opposer." Then

it might have been favored by six or seven persons. Then there are three more in Granville Circuit, which make about ten. But the Dr. speaks of three ministers in Roanoke and seven laymen, whom he has much reason to believe would approve it, because, without the principle which it embraces they never could have had, "nor could we now have an annual conference." Then, without bro. Hill's resolution we never could have an annual Conference! Is this correct? If it be, we never have had, nor ever can have a constitutional one; for it cannot be pretended that, that resolution gives us a constitutional right to hold one contrary to rights granted in the constitution. And if they are granted by the constitution, then we may have held, and may hereafter hold them without it, and there is no need of a vote of "approbation" of the conduct of those who voted for it. But P. Harris' testimony shows the incorrectness of his assertion, for they (the ministers) told him they would attend, &c. "and give their votes," &c. Now how could they vote or even take their seats as members there, but in accordance with the doctrine embraced by the resolution of the annual conference? Answer. On the same ground that they took their seats and voted before the resolution or its "doctrines" were in existence, and that is by putting themselves "properly under the stationing authority of the conference."

If Dr. B. "was the sole author of the first eight resolutions," of course he has all the honor or censure of primogeniture—though it might be possible to incur guilt by adopting errors produced by others. "But if the criminality" &c. "I have much cause to fear and tremble." Perhaps the Dr. is in jest—If not, P. H. would assure him that he had far rather mend, than mar him; and that he would not hurt a hair of his "devoted head;" but far otherwise, would rejoice to see him firm as the everlasting hills in attachment to the inimitable constitution of our church, that his entire character might shine like a constellation of ten thousand suns, and that his whole soul, body and spirit, might be preserved blameless till the coming of our Lord and Saviour, Jesus Christ.

There is something a little obscure in what the Dr. says about "recalling those aged ministers of the gospel to their labors in the vineyard of the Lord." Some of us know, pretty well, what he means; but to many, an explanation is necessary. As it now stands, it seems that some aged ministers of the gospel had got out of their orbit by some violent rupture or mishap of some sort, and that what seems to be an effort on the part of a certain committee to bring them back "to their labors in the vineyard of the Lord," had given such umbrage to a young preacher, that he cast a foul reproach in their teeth, because they would not abandon their holy enterprise. Now, if this is all just as it might seem, the young man was to blame; and the effort on the part of the committee ought to be approved by all. Well, how is it? What are the facts in the case? Why at the last annual conference of North Carolina, "in the free exercise of its privileges," it appointed a stationing committee, which (as was its duty) gave appointments, or suitable portions of labor in the "vineyard of the Lord" to all the ministers and preachers under its authority. After they had so done, they made their report, which was accepted by the conference. In this report, as will appear from the minutes, these aged ministers who are proposed to be "recalled" are duly noticed, and received such appointments as in

the judgment of the conference their talents and circumstances would enable them best to fill—one a missionary, the other two being aged men of families, received their portions of labor in those parts of "the vineyard of the Lord" which was quite convenient to their own vineyards, and in the best of feeling, and a single eye to the advancement of the interest of the great husbandman, they laid the drudgery of the superintendency on the shoulders of certain young men of active limbs and agile feet—who were also men of good report; who being unfettered by families or vineyards, could regularly attend all the preaching places in a whole Circuit, and fill the pulpits in accordance with the regulations of the aged brethren in quarterly conference, and administer the ordinances (when practicable and proper) being assisted by their brethren, and also to receive probationers and execute discipline in accordance with its provisions in page 36, 37. Such are the publishing of quarterly meetings—notifying accused members—and suggested proper committeemen; and challenge on the part of the church improper ones—and furnish copies of decisions when required—as also to carry into effect the penalties to which the church may have subjected any accused member,—these and the like prescribed duties it was believed might safely be intrusted even to licentiates (if need be) without jeopardizing any of the rights or privileges of any one of the older and more stationary ministers. (It is true I believe Messrs. Hill, B. and C. voted against the report as it pass but were clearly in the minority, yet they did not suggest to the conference any intention or desire to withdraw themselves from their "official relation" to it.) The conference, now after some votes of thanks to kind friends, arose sine die, thus ending the session by a prayer to the Throne of Grace, which seemed to find access. Some of us now hoped that peace would ensue, but alas we were deceived in our fond hopes.

On Sabbath morning while we were hoisting, apparently, the sails, and pledging at the Lord's table our mutual love to each other, and to the Great Master of the feast, a sort of a hazy mist was discovered on our horizon. Two of the "three aged" ministers refused to join us, (though in the church-yard at the time.) After these solemnities were over, they came in, and bro. Hill preached to a large and truly respectable congregation—after which, he took from his pocket a written paper, signed by himself and brothers Cobb and Wm. Bellamy, and publicly read it to this amount, viz. that owing to the conference having adopted the report of the stationing committee, and thereby having sanctioned what they believed to be unscriptural, &c. That they henceforth (or for a time at least) should withdraw themselves from their official relation to it, &c.

Now, Mr. Editor, your readers can see how these "aged ministers" got out of their orbit, or ceased to "labor in the vineyard of the Lord"—and can judge of the propriety of the Roanoke quarterly conference "recalling them to said labours, if it should seem that they were banished or improperly sent any where to negotiate any matter—why then, surely they ought to be recalled—though I should much doubt the authority of the Roanoke quarterly conference to do it legally. But it should seem that themselves raised the storm, then abandoned the ship by voluntarily leaping overboard, and are drifting to some unknown coast—I for one should doubt the propriety of hazarding the safety of the bal-



lence of the crew in going after them into boisterous and unknown seas. In Dr. B's last paragraph he opposes the declaration of P. H. where he says, "the resolution passed at our last annual conference was doubtless unconstitutional," &c. and says in the same breath, that it gives seats to local preachers, and thinks it worthy of notice and comment, that he should insinuate that this was not constitutional. "If so the President must vacate their seats," &c.

Mr. Editor, you have heard many strange things. Did you ever hear the like of this before!

The resolution is not unconstitutional because it gives seats to local preachers, &c. Does the constitution give them seats!! I have never seen or heard an intimation of it before. *Ordained itinerant* ministers are the only ministers that the constitution recognises "as members." I am astonished beyond measure at such inconsistency in the Dr. unless by his learning and "great wisdom" he can make the terms *local* and *itinerant* to mean the same thing. Nor am I able to account for the new duties he imposes on the President, to "vacate seats" and to refuse to grant "equality" of privileges among ministers in certain cases I never dreamed before that these were among the 'conscientious' or prescribed duties of a President. As the P. is not a man of "great wisdom" he cannot see how "according to parliamentary law" he could have prevented the free acts of a free people. If he had "clearly" seen what "nobody else" saw, unless he had assumed a vetoing power which he deems anti-republican—subversive of liberty and mutual rights. I did not mean to say that those who voted for the said resolutions were "man worshippers," I only said they profoundly respected the mover, in whom they suspected no design, &c. no doubt because he was the "second" man who advocated reform in North Carolina, "whose zeal and usefulness at home and abroad are known and appreciated," and "united early with Price, H. and B. in support of liberty." Indeed was second to the man who "bearded despotism." These and such like reasons, which are so current with some learned men of late, might have had their *undue* weight with these worthy voters.

If the Dr. asks me "to put my finger on the man," who would, in my opinion, compromise the constitution on such grounds; I must reply, that I consider some of the Dr's. doctrines as subversive of that instrument.

WILLIS HARRIS, President,  
North Carolina Conference.

For the Methodist Protestant.

#### A FEW REMARKS ON THE CONDITION OF THE HEATHEN IN REPLY TO "A VILLAGE BOY."

Mr. Editor,—I find by looking over the 49th No. of your highly interesting paper, that I am under the necessity of making some further remarks on this subject; as I perceive I have been misunderstood in some respects, by one of your correspondents, who calls himself "A Village Boy." There are several things in the communication of this writer, which I think require some notice. He seems to think I have "raised an erroneous superstructure upon the Saviour's words in Luke xii. 48," by understanding the phrase, "*few stripes*," to signify eternal punishment. On this I would observe—

1. Several pious members of the church, and some ministers are in the habit of using the words *eternal*, and *infinite*, indiscriminately in relation to the things both of man and of God.

Very frequently we hear the phrases "infinite law," "infinite sin," "infinite punishment," &c. echoing from our pulpits, which, probably, would not be the case if the true meaning of the word *infinite* was carefully considered. The term *infinite*, signifies *unbounded, unlimited*; consequently it is applicable only to the Almighty God; as all other things had a beginning they are bounded, or limited on one side at least. The law of God cannot be infinite, otherwise there are two infinities which implies the *absurdity* that a being can make his own equal, and the *impossibility*, that the thing made is as old as its maker. Sin cannot be infinite because it is the act, or effect of a finite creature, for the effect never can be greater than the cause. Punishment cannot be infinite inasmuch as it is not from eternity. The strictest principles of justice could not require infinite punishment as there would be no proportion between it and the sin of a limited creature. If sin is infinite, and punishment infinite, all sin must be equal; one must be equal to a thousand, and all punishment equal, and consequently no degrees can exist in either.

2. There are degrees in the happiness of the blessed in the heavenly world, as we may easily learn from the sacred scriptures. (See Matt. xxv. 14—19. Luke xix. 11—26.) Our blessed Saviour said, "in my father's house there are many mansions," John xiv. 2. And St. Paul affirms, that "every man shall receive his own reward according to his own labour," 1 Cor. iii. 8. We are assured, that "the Son of man \* \* \* shall reward every man according to his works," Matt. xvi. 27. Agreeably to this we read of "a righteous man's reward," Matth. x. 40. "A prophet's reward," Matth. x. 41. "A great reward," Psalm xix. 11. "A full reward," 2 John. 8. "Exceeding great reward," Gen. xv. 1. "A far more exceeding and eternal weight of glory," 2 Cor. iv. 17. Again, that there is a diversity of glory among the redeemed is manifest from these words, "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever," Dan. xii. 2. In conformity with this sentiment is the declaration of St. Paul. "As one star differeth from another star in glory, so also is the resurrection of the dead," 1 Cor. xv. 41, 42. If we consider the difference which exists between the stars, we will have a tolerably correct view of the condition of the righteous in a future state. The stars that we can see with the naked eye are usually divided into *six* classes called *magnitudes*, and the rest that can be seen only by the help of glasses are called *telescopic* stars. To make this idea more luminous it may be observed, that the stars are set at nearly equal distances, of about 19,000,000, 000,000 of miles from each other. Considering the sun to be a fixed star in the centre of a sphere there can be, properly speaking, only 13 stars of the *first* magnitude, as there can be only 13 points on a sphere as far from each other as from the centre. If 13 be multiplied by 4, it will give 52 stars, the number of the *second* magnitude supposed to be 38,000,000,000,000 miles from the sun, 52 multiplied by 4, will produce 208; the *third* magnitude calculated to be 57,000,000,000,000 miles from the sun. According to this method of calculation we will have 832 stars of the *fourth* magnitude at the distance of 76,000,000,000,000 miles; 3,328 stars of the *fifth* magnitude at the distance of 95,000,000,000,000 miles, and 13,312 of the *sixth* magnitude at the tremendous distance of 114,000,000,000,000 miles. When the heavens are viewed

through a good telescope the stars that appear exceed all human calculation; and probably millions of millions exist, whose light, though travelling at the rate of twelve millions of miles each minute, had not time to reach us since the creation! If we consider all the fixed stars as so many suns, not inferior to our sun in splendour and glory, and each one of them enlightening and animating vast numbers of planets not inferior to the globe we inhabit, we may come to the conclusion, that the works of Jehovah are almost infinite! It is the *apparent* difference among the stars and not the *real* which the apostle refers to in this place.

3. That there are degrees of punishment in a future state is a doctrine that no man can deny, that is acquainted with the Scriptures. The very design of a day of judgment is to ascertain the true character of each individual that appropriate punishment may be inflicted upon transgressors. God has declared "I will recompence them according to their deeds, and according to the works of their own hands, Jer. xxv. 14. The apostle Paul declares expressly, that God will render to every man according to his deeds, Rom. ii. 6. (See this doctrine fully established in the following scriptures, Rom. ii. 12. Heb. x. 29. Rev. xx. 12.)

4. The happiness of the righteous, and the punishment of the wicked whatever their degrees may be, will be eternal, as to their duration. This doctrine is clearly taught in the holy scriptures, particularly, where the greek noun, *aion*, is employed by the inspired writers indiscriminately to express the *duration* of the glory and blessedness of the unchangeable God, Rom. x. 25. ix. 25. xi. 36. xvi. 27. 2. Cor. xi. 31. Gal. i. 5.; the *duration* of the happiness of the redeemed in a future state, John vi. 51, 58. 2 Cor. ix. 9. 1 John ii. 17. Rev. xxii. 5. and the *duration* of the punishment of the wicked, 2 Pet. ii. 17. Jude 13. Rev. xiv. 11. xix. 3. xx. 10.

As it is evident there are *degrees* in the future enjoyment of the saints, and *degrees* in the punishment of the wicked in the invisible world, and as these enjoyments and miseries are both declared to be *eternal*, I do not see any impropriety in saying "*few stripes*" mean eternal punishment. "*Many stripes*" may mean a high degree of punishment in a future state, while "*few stripes*" may mean an inferior degree of punishment; yet they both may be *eternal* in duration. It would require a better logician than I have yet found to make me believe "*few stripes*" signified the enjoyment of God in heaven. Then, if the phrase "*few stripes*," does not mean the happiness of heaven, nor eternal punishment, I do not know what it can mean, except the popish *purgatory*, or the *hell* of the universalists, but I suppose "a village boy" will not admit of either.

It appears, Mr. Editor, that your correspondent understands me to say, that the heathen "will indiscriminately and universally be thrust down to hell because their progenitors did not like to retain a knowledge of God in their hearts." This is a sentiment I never expressed, never believed, never intended to be deduced from any thing I ever wrote or spoke, because it is contrary to the doctrine of revelation. See Ezek. xviii, 20. The true state of the matter may be expressed in a few particulars.

1. The sacred scriptures declare that all have sinned; both Jews and Gentiles.

2. There is free salvation offered, in the gospel, to all upon the condition of faith in the Divine Redeemer.



3. The scriptures know nothing of the salvation of any sinner only on the condition of faith in Jesus Christ.

4. Those who never had the opportunity of hearing the gospel, will not incur the guilt of rejecting it, but shall perish for having violated the law they have.

5. Any one who will say a sinner may be saved without the knowledge of the Redeemer, is not only going without scripture authority, but in opposition to divine revelation.

6. It is the decree of heaven that no sinner shall be saved only on the condition of faith.—Now, I cannot see how the term "reprobation" can be applied to the heathen any more than to those born in a christian land. The eternal happiness of each, and of both, is suspended on a condition, viz. faith in Christ, and unless this condition shall be complied with, no sinner can be saved among Christians, (*so called,*) Jews, or Gentiles.

I confess I do not understand what "A Village Boy" means when speaking of the conscience of the heathen. The word *conscience*, I understand to signify the verdict which the judgment and reasoning powers of the mind pass upon the actions with regard to their propriety or impropriety, consequently, it must be for, or against. I do not consider the conscience to be a proper guide in all persons, because the conscience is formed according to the education and information of the individual; so that one man's conscience sometimes contradicts the conscience of another. One man's conscience will not allow him to eat beef on Friday, yet he feels nothing for getting drunk on the same day; while another man's conscience will not allow him to get drunk, yet is totally silent concerning meats. The truth is, the conscience is worth nothing at all unless the mind is enlightened by the word of God. "The law of the Lord is perfect, *converting the soul*; the testimony of the Lord is sure, making *wise the simple*; the statutes of the Lord are right, *rejoicing the heart*; the commandment of the Lord is pure, *enlightening the eyes*; the fear of the Lord is clean, *enduring for ever*; the judgments of the Lord are true and righteous altogether; more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb." Psal. xix. 7, 10.

PHILADELPHIA.

For the Methodist Protestant.

Mr. Editor,—In perusing the 48th No. of the Methodist Protestant, my attention was particularly elicited by the paper bearing the signature "A." because I seemed to recognize, in the style an old friend, as well as fellow laborer in the same field; (for we are so happily situated and associated in this life, as to render interesting to us, what is so to our friends;) but especially as he treated, in some sort, of those things on which my own mind has been for some time exercised, to wit: the causes which hinder the progress of reform, in some parts of this land.

"A." alludes to — Conference, while, in other conferences, it seems to move forward with steps, yea strides, unprecedented in the annals of church history.

That success has not been paramount to the means possessed, and the efforts which it seems ought to have been made in our conference, compared with others, is evident to the most casual observer; and, that it is attributable, in some considerable degree, to the causes mentioned by the brother, is equally clear. I think, nevertheless, A should have, if I may so speak,

qualified his remarks in relation to one of the causes which he introduces,—the district not having enjoyed the benefits of the labors and travels of the President. For all abroad and all at home, unacquainted with the circumstances, would most certainly infer from what A says on this point, that not only our worthy President has been both negligent in the duties of his office and careless of the welfare of the cause, but also a great want of judgment in the selection of, as well as negligence of the prosperity of reform, on the part of the conference; for it has successively elected the same President.

I do not understand A to censure the one, or blame the other, (I say it is inferential plainly so, from what he says,) for I am assured in my own mind, no one is better acquainted with the circumstances alluded to, and which I shall presently name, than A; and that none entertain a higher esteem for our President and his labors.

Your correspondent says—"It is made the duty of the President of our Annual Conference, by Art. 11, of our Constitution, to travel through the district, and visit *all the circuits and stations*, and to be present, as far as practicable, at all the Quarterly and Camp meetings in his district." This is all true. "Any minister," continues he, "therefore, who consents to his appointment to the office of President, does verily, solemnly covenant and engage to discharge these duties; and if he fail so to do, after his appointment, he violates a most solemn obligation."

Now, Mr. Editor, take as it stands, this comment on the "11th Art. of our Con." What President I would ask, but would be compelled, from causes over which he nor any human creature has the smallest control "to violate most solemn obligations?" If he be laid low by afflictions; if he be called upon by the tender and endearing ties of consanguinity to watch, as he supposes, the last sad hours of a beloved relative: if waters, in his way, rise to an impassable height; he is in all these cases, "if he fail" to fill an appointment at "a quarterly," or pay an expected "visit to a Camp meeting," guilty of violating most solemn obligations, because he has consented to fill the office of presidency! The "article" only requires him to "travel through the district, &c. as far as practicable," he, I suppose, being judge.

It is by no means my intention to assert that the President has done all he could have done, either to censure or acquit. Still I deem it due him, since the matter has appeared to the public eye, (for I am sure none acquainted with —) will be at all at a loss to comprehend A's meaning to state the facts of the case; and let at least such a part of our conference who have not heretofore considered them, judge how far the President has failed in his official duties.

It is known to all acquainted with our worthy President, that he has by some number of years passed that stage of life requisite, with some exceptions, to sustain one amid the arduous toils, labors and travels peculiar to the office in question. The President in question was, if I mistake not, elected in May, —, and from then successively until the present year; and I would almost venture to assert, that at either election, did the conference certainly anticipate that it should enjoy to the full letter, the labors of the President; this they hoped—for he never failed to assure the conference of the hindrances which were more than likely to result from the infirmities of an advanced age, &c. but assured it, he would do what he could. The brethren know how far this promise was complied with

the first year. The following year (—), from August unto the end, is one that will long be remembered. Not only religion itself, but also every effort directed to its promotion was paralyzed. Nor can the same section of country, or its present generation, ever forget the awful ravages of the cholera in the succeeding year, carrying misery and groans, havoc and death, in its trains. A matter of the first and greatest importance to the success of reform in —, has necessarily occupied the time and attention of the President. And I might add, that what labors we have enjoyed, attended with no small expense, have been given gratuitously, save at a few places where, to their praise be it spoken, the brethren not only pay amply the allowance of their own preachers, but liberally bestow of their means both to the President and missionaries whenever they visit them.

"A" states, "there is a station and some circuits in that conference that have never been visited by the President since they have been formed!" The "circuits" were formed last conference, and I have already stated the cause of the President's apparent neglect. Relative to the "station," though I never heard the President say any thing in relation thereto, yet it seems to me he never considered it as properly belonging to our conference, though the conference has supplied it only with preachers and hence did not feel himself by any means bound to visit it.

Now Sir, the reader may judge how far our President has violated obligation imposed on him by the acceptance of the office—for I pass not an opinion.

It is true Sir, the fact had in view by A is not at all effected by what I have said—nor did I intend it. That our cause has suffered much, because we have not enjoyed the visits and labors of a President, I am sure is true.

How far the "committee" has failed in its duty in neglecting to appoint a President pro tem, is not for me to say.

I would to God that each officer in the church, and also each private member might continually possess the spirit of their respective stations and prove worthy the name they bear. In relation to the effects consequent on publishing on all proper occasions, our sentiments, &c. I might adduce an instance in my own late efforts that might not be totally uninteresting; but I forbear for the present, and will conclude by saying, that Reformers in this State, and A in the number, will ever remember with the most lively gratitude the labors and efforts of our late President, and in his declining years and more retired relation which he may sustain unto the church, may the Father of mercies abundantly bless and sustain him, is the prayer of W.

Dec. 5, 1833.

For the Methodist Protestant.

Mr. Editor,—A word by way of explanation. The interests of Zion lie too near my heart for me to be silent and see any portion of it given to reproach; consequently, and upon this ground alone, I am obliged to notice the brethren who were "the abettors" and "approvers of the Roanoke Resolutions;" and, although justice demands it, yet I do it with reluctance; being fully aware of the fact, that the generality of your readers would much rather read communications of a different character.

Surely I envy not Dr. Bellamy the satisfaction which it affords him of making so *lengthy* a defence of himself and his brethren. If it be true that I "have fallen into error," and thereby have injured the feelings of my brethren, I trust I



have religion and magnanimity enough to acknowledge the error, and make all necessary reparation to the injured. At the same time, I aver that I never delighted in appearing in any journal as a public controversialist; knowing that my feeble abilities might be exercised in a much better way. And, however much my bro. Dr. Bellamy may regard my views on ecclesiastical polity as a matter "of minor importance," yet, it is a source of unspeakable consolation to me, that, during the whole course of my life, being guided by a Divine chart, I never have in any event thereof, been forced to take up the lamentation—"alas! in avoiding Scylla, I ran into Charybdis!"

The fact, Mr. Editor, that I wrote upon the authority of "President Harris's" letter, in the 41st No. of your paper, and also, that he had in a subsequent No. stated that he was *wrongly informed* in relation to some of the proceedings of the Roanoke Quarterly Conference ought certainly to have superseded the necessity of an animadversion on either of the communications; but, we accord to our brethren, most cheerfully, the privilege of making their defence, and happy indeed should we be if it were far better than it is. What seems to have given no little offence to them is, that the impression has been made at home and abroad that they are opposed to "an itinerant general superintendency," and "in favor of congregationalism." Now, if there were no grounds for such a belief as this, nay, if efforts had not been made to produce the thing itself, what motive could various individuals and myself have for entertaining such an opinion; and giving currency to it?

What Christian would thus wilfully misrepresent his brethren, especially if he believed it would be detrimental to the interests of Zion, and the church to which they belong? Is it uncharitable to believe facts? Long before, and ever since the agitation of Methodistical Reform, as time, that indubitable test of men and things, has developed, there have been a few in the United States who were favorable to congregationalism. But let the resolutions, bearing upon this subject, speak for themselves. The first, if put in execution, entitles "every ordained minister who would receive any amount of official labour to a seat in the Annual Conference." The fact is, upon this principle the stationing authority of the N. C. Annual Conference of 1833, acted when they stationed a number of unstationed ministers and preachers at their respective meeting-houses; nor was the inconsistency of the procedure fully seen until brother John F. Speight, who, as brother Bellamy informs us—"was appointed superintendent to Guilford circuit," requested conference to lay down the bounds of his circuit; when lo! it embraced the very "stations" i. e. congregations which had been set apart and furnished with unstationed preachers. This caused "the first dissenting voice of brother Speight," and he "refused to abide the report." According to his own acknowledgment, this act caused my brother B. on being taught how to "avoid Scylla" to "run into" the whirlpool of "Charybdis!"

Who that knows any thing about the nature of man, which inclines him under all circumstances to seek after ease and comfort, is not sensible of the fact that an *itinerancy* predicated upon such principles, would very soon degenerate into Congregationalism. I believe that this resolution opposes itself to the spirit and letter of the Constitution, and that it is subversive of its design.

The 6th Resolution runs thus—"That the representatives from this circuit to the Annual Conference be instructed to use their best exertions to maintain the *sovereignty and independence of each church or society* in this district." I ask, why such instructions relative to the Annual Conference? Was it the place to legislate upon the subject?—the brethren *knew better*; and, according to their preamble, they found a pretext for their course in the 4th Sec. of Art. 8 of the Constitution, viz: that each Annual Conference shall "make such rules and regulations as the peculiarities of the district may require,"—"the peculiarities of the N. C. district," seeming, in their estimation, to favor not only the sovereignty and independence of each church, but to entitle each church to a *sovereign and independent minister!*

Mr. Editor, I am constrained to say that never have I seen such sentiments recorded in the annals of Methodism, either in Europe or America, as one advanced in the 7th Resolution. The "representatives to the Annual Conference are instructed to use their best exertions to procure a recommendation from that body to the General Conference to *ABOLISH the office of superintendent of circuits*; and make it obligatory on the class-leaders of the respective churches to perform the pastoral office." We should be glad to know what such a system of church regulations would result in, if not in Congregationalism. Where is the *precedent* for this anomaly in ecclesiastical government? And yet our brethren affect to be startled at hearing even that they are *suspected* of not being the inflexible friends of an itinerant ministry. To believe they are with the foregoing exhibition of their wishes (not to say their views on church polity,) before us, would be requiring us to possess a greater degree of *credulity* than mortals ordinarily are in possession of.

Let neither our friends nor our enemies, Mr. Editor, indulge for a moment in the thought that this movement on the part of a few, very few persons in N. C. will be countenanced by the Annual Conference; *no*; their *firmness and decision of character*, will prove to all concerned as time advances, how much they admire the Constitution and Discipline of the Methodist Protestant Church.

Ardently desiring the return of Dr. Bellamy, as the author, and the members of the Quarterly Conference who supported the Resolutions, to "*first principles*," I subscribe myself theirs, in the kingdom and patience of Christ.

Norfolk, Va.

ONESIMUS.

For the Methodist Protestant.

As straws show which way the wind blows; or, as circumstances ordinarily considered as trifling, tend to develop the true tendency of a system, established and defended as of Divine origin; however spurious such arrogant pretensions, and manifestly debasing such a popishly-defended system may be; it may not be unimportant to the cause of truth, to give to the public, through the medium of the Protestant, a little affair of recent occurrence. A brother wishing to join the M. P. Church, presented a certificate from a Leader of the M. E. Church, which closed in the following remarkable language:—"Given under my hand, in the absence, &c. by permission of the minister in charge," &c. Now, what aspect does this present to a reflecting mind? Why, his conscience, rectified by public opinion, forced the Leader to testify to the bro's. good character; he could not withhold

that. But, if he had not received an assurance that "the minister in charge" would permit it, he could not, he would not have dared to testify to the truth; although conscience and public opinion rendered its expression, as far as the individual was concerned, evidently unnecessary, yet of the utmost importance to the principle involved. What! And all this from an American freeman? All this from an (ought to be) enlightened christian in the nineteenth century! I blush for my countrymen! I shudder at the consequence of such shameful duplicity on the one part, and of ghostly priest-craft on the other.—May a holy and righteous God, hasten the downfall of such a system, and the redemption of immortal minds from such a debasing bondage! See Jer. 5, 30 and 31st verses.

CENSOR.

For the Methodist Protestant.

VIRGINIA.

Lynchburg, Dec. 11, 1833.

Dear Brother,—We have just concluded our last Quarterly meeting for this conference year. It was truly an interesting meeting. On Saturday afternoon, the official members, together with the qualified private ones present, went into the election of a lay representative to the next Annual Conference; and after counting the ballots, it appeared, that brother John Victor was elected. With regard to this election, I would remark, that I have never witnessed one which gave me more satisfaction. It was conducted with all that independence, dignity and love, which might be expected from Christians and the advocates of ecclesiastical freedom. There was none of that stratagem, artifice, low cunning and caucussing, sometimes employed to get the favorite of a party lifted to a post of honor or profit; but each one, without any previous consultation, as far at least as I am acquainted, gave his vote for the man of his choice, making the cause a common one.

After the election was over, the usual business of the Conference was attended to with the utmost good feeling and decorum.

The devotional exercises of the meeting were very delightful. The love feast was marked with as much spirituality and devotion as I have seen on such occasions; and the Lord's supper was administered to the great edification and joy of many of God's people. Our congregations during this meeting were large and remarkably attentive and solemn. There were a few mourners, and one convert. Five persons joined society—four white and one colored.

During the fall of the year, we had very delightful seasons of refreshing from the presence of the Lord. The quickening and reviving energies of His Spirit came upon the church—a cloud was seen for some time rising in our horizon, the nature of which could not be mistaken well—it continued to increase in size, till at length the whole heavens were overcast, and great blessings were poured out upon us. Then the cry of the broken-hearted mourner was heard at the altar, and in turn the shouts of heaven-born souls. Then, too, did the sons and daughters of Zion rejoice at the victories of their King. I do not speak of this as a great revival, but as a season of prosperity. We have added 20 persons to our communion, and think it likely that we shall add others ere long. Our church, at present, numbers 120, which is considerably less than it numbered three years ago. Some have died, others have been disposed of according to discipline, and many have moved to dif-



ferent parts of the country, carrying with them, I trust, the light of reform. Thus we have suffered as it regards numbers.

We have a flourishing Sabbath-school connected with this church, which is under the superintendency of a gentleman whose heart is in the work, and who, although a professor of religion, is not a member of the church. He is beloved by the school and church universally.—One thing I will mention for the encouragement of those who labor in Sabbath-schools, and to silence the complaints of those who oppose them, that out of the twenty who were received into the church, seven of them came from the Sabbath-school. Others belonging to this school were converted, but have not joined society.

We have every thing to encourage us on this station—a good church—a good cause, and a membership as capable of doing good as any in this section of country. If they will continue firm and united in their efforts, much good will be done. Taking all things into the account, I think that we have done well this conference year. I cannot close without offering thanks and praises to our good Lord, who has sustained and blessed us so abundantly; and praying his blessing upon the church at large. Yours, &c.

R. B. THOMSON.

## OBITUARY.

For the Methodist Protestant.

Mr. Editor,—If it were to record a notice of one who, in heeding the vanities, and courting the applause of a world estranged from God, the best and greatest, sought consummate bliss in those illusory phantoms, my pen at present would not be raised; but, when, in the order of a wise Providence, those are removed from labor to rest, whose undissembled benevolence, and devotedness to God, have called forth our highest esteem; whilst we would not suffer a murmur to escape, we hope not to be charged with folly in offering a due testimonial of affection for their memory.

At a very early period in life, Mrs. Burroughs, whose maiden name was Thomson, realized an irreparable loss in the death of her parents. Although deprived thus early of those who loved her most, she shared not the ordinary fate of the orphan, whose friendless and desolate condition humanity weeps to behold; but found in Dr. John French a father and friend, with whom she lived until she changed her situation in life.

In the summer of 1818, during a camp meeting held at Taylor's, near Portsmouth, Va. she was "born again," and joined the Methodist E. Church, in which she ever walked "in wisdom toward them that were without."

On the 11th of Nov. 1819, she united in matrimony with John L. Burroughs, Esq. with whom she lived happily, until those ties which had subsisted unimpaired by time, were severed by death, the king of terrors.

In the language of one who beheld her daily walk, and was well acquainted with the exercises of her mind, she remained in "the M. E. Church until the subject of reform in its government was agitated; when her discriminating mind led her at once to perceive its justice, and consequently, she was one of the nine who first seceded from said church in Princess Anne, Va. in Nov. 1828, and continued a devout and pious member of the Methodist Protestant Church to her death."

"Without austerity, or any thing of a sanctioning appearance, she bore all disappoint-

ments and sufferings with entire resignation and christian fortitude; especially in her last attack, which lasted nearly four months, during the most of this time, her afflictions were severe indeed; but she seemed all the while resigned to the will of her heavenly Father."

Admonished of her dissolution, she dwelt at intervals affectingly on the love of God in Christ; sang a part of two hymns to His praise; and calling her eldest daughter, about 13 years of age, she said "Angelina! go to the heavenly Fountain; drink that you may thirst no more; and follow Jesus as I have followed him." To her affectionate husband she observed, "Take care of William!" her youngest, "and meet me in heaven!"

In a few hours afterwards, on the 8th of Nov. in Princess Anne, she calmly slept in Jesus, aged 31 years, 2 months and 1 day; leaving a husband, six amiable children, her relations, &c. to the remembrance of one whose loss is so sensibly felt in Zion, and the ostensible effects of whose bright example and precepts are exemplified in the virtuous lives, and engraven upon the memories of her truly interesting family. On the following day, her funeral sermon was preached by Dr. French, and her remains were committed to the grave, to rest until God shall bid them rise.

LEWIS F. COSBY.

Norfolk, Va. 1833.

## BALTIMORE:

FRIDAY, JANUARY 3, 1833.

We wish our kind patrons "a happy New Year," and pray the Great Head of the Church to grant each every spiritual and temporal blessing.

On reviewing the year just elapsed, we have cause to thank God for the signal displays of His soul convicting, soul converting, and soul sanctifying grace which have been manifested in the midst of our Zion. Hundreds and thousands, we have good reason to hope, have passed from death unto life, through the instrumentality of the preaching of "the Cross of Christ." Thousands were added to the Methodist Protestant Church the last year. Great have been the sacrifices of our ministers and members, and rich has been their reward. They have seen, glory be to God! the Ark of the Covenant move forward, while the hearts of the pious and the zealous have leaped within them for joy.

Our Church received an impetus and an establishment in 1833, which have rendered her an astonishment to our quondam friends, and the admiration of our fellow citizens generally. Who are prepared, rather we ask, who are not prepared to "come up to the help of the Lord against the mighty?" Shall we not hope that the present year will be as the last, and much more abundant? Shall we not each expect a revival of religion in our own souls this year, and do we not hope that our Zion will have a glorious increase of those who shall be eternally saved?

Let us never forget that we are called to holiness and usefulness, as well as to Ecclesiastical Liberty—the latter is good, but the former will form our passport to the regions of eternal glory. Which of us shall make the greatest personal sacrifice for the cause of God, the conversion of the world, and that of Christian Liberty?

Wherever is most labour and sacrifice have been endured, there we may expect our Zion to flourish most. A dead calm in a religious community is more to be deprecated than the storms of Satan. If we find a congregation of ours in a state of listlessness and indolence, we shall find one destitute of the power of Divine Grace.

Brethren let us resolve that as "the kingdom of Heaven is taken by violence" that we will be of that number.

A few lazy wishes a mere attendance on the means of grace will never take us to Heaven. We must take up our daily cross and follow the footsteps of our suffering Lord, if we expect to reign with him in glory.

"If we suffer with Him we shall also reign with Him." In the world, said our Divine Redeemer, ye shall have tribulation, but in me ye shall have peace. No Heaven without tribulation—No glory without suffering. Then it is all a solemn mockery to expect glory, immortality, and eternal life, without we suffer, without we endure tribulation. How much of these, O my soul, art those willing to endure! No cross—No crown. May Methodist Protestants never forget this. Ministers at our altars, people of our congregations—Let us live this year as we have never lived before.—Let us enter into an everlasting covenant with our God, that we will be His, and His alone, through all this year, and throughout our entire lives.

The Mutual Rights and Methodist Protestant is sent to all who have paid for the present year in advance, and those who stand credited on our subscription book for the past year.

The Virginia Annual Conference of the Methodist Protestant Church will commence on the 20th of February next, in Lynchburg. The members will be referred to their respective lodgings, on their reporting themselves to Bro. Richard S. Tilden.

The Book Agent is suffering greatly from the want of funds from some of those who have ordered invoices of books—will such think of his situation and remit liberally?

## BUSINESS DEPARTMENT.

Remittances on account of Fourth Volume.

W. H. Waters, David Watts, J. W. Turpin, N. B. Riley, H. S. Madox, James Kauffman, George Kauffman, B. Richardson, H. Nichodemus, James Grant, John Morning, James Moore, A. H. Otis, Solomon Holcomb, Miles King, J. Thomas, R. Gayle, Louisa Garnet, J. J. Hudgins, Thomas Davis, W. Minter, Richard Ridgely, John Walker, J. Swingle, Parley Waller, John Stouffer, H. C. Dunbar, Edward Green, (two copies,) Elias Crutchley, Thomas Warfield, Kindall Lee, George Lee, Augustine Morse, Isaac Cassell, Thomas S. Stillwell, David Goodner, John F. Smith, David Jones, George Vansant, Wm. Williams, John Martin, John Pitts, A. Jones, Cyrus Tynee, N. C. Whitaker, N. Gage, Daniel Norton, Stillman Bradley, J. M. Matthews, C. Avery, Mrs. Palmer, W. W. Tipton, (2 copies,) W. Starr, Samuel Geyer, H. Harding, J. M. Smith, W. H. Smith, J. S. Norman, J. Swift, H. Tarkinton, Thomas Norman, Daniel Ansley, Lewellen Jones, Robert Jones, Samuel Stroger, Mathew Cowling, Joel Biddle, Philip Jones, Richard Bibb, Esq. William Quinton, Robert Walker, William Waters, J. S. Westwood, J. M. Wills, Thomas Lattimer, Nathaniel Gidden, Elijah Phillips, George Hodges, Joseph Dunn, W. Hope, Samuel Williford, William Montgomery, W. Copper, W. R. Durdin, R. Linthicum, J. P. Webb, W. Bentley, Levi Brunson, Joel Harris, Caleb Goodenough, Levi Moreland, J. L. Moody, Thos. Hammond, R. Lattimer, Jordan Edwards, Thomas Edwards, Jesse Lee, Mrs. E. Cormanns, E. E. Phillips, John Clarke, Augustus Morgan, James Harrell, James Rucker, B. F. Dyer, Samuel Johnston, Walter Clopton, Sen. J. W. Bowen, Thomas Young, Charles Evans, James Ansley, Edward Jones.

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Samuel H. Kensinger, Henry M. Nichols, Henry Miller, Robert Amos, W. Lindsay, Jacob Gearing, J. Arrington, W. H. Hayward, Daniel Browning, Charles Horstman, "1832 and 1833," W. A. Cobb, "1832 and 33," A. F. Andrews, "1832 and 33," J. L. Moody, J. Fitzpatrick, Thomas Young, Charles Edwards, "1832," Jacob Watson, "1831."

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N. Gage, per A. H. Otis,	3
S. J. Harris,	3
N. Gage	2 30
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